

REV. JOHN LOWRIE WILSON, D. D.

This faithful servant of the Lord Jesus Christ closed his earthly mission at the manse of the Presbyterian church, Abbeville, South Carolina, after a brief illness, as the sun was setting, Friday, July 9th, 1909. His last service was on the Sabbath morning preceding his death, when he administered the communion of the Lord's Supper to his devoted flock for the last time on earth. He expected to preach as usual at night, but was stricken about three o'clock in the afternoon, and lingered until Friday evening when he crossed over the river, and rested under the shade of the "Tree of Life." The funeral services were held in the Presbyterian church on Sabbath morning at eleven o'clock, and the body was buried at the old Upper Long Cane cemetery. The churches of the city were all closed, and the ministers acted as honorary pall bearers, and sat on the pulpit platform during the service. The officiating minister was assisted by Rev. F. W. Gregg, of Gaffney, and the Rev. W. H. Frazer, D.D., of Anderson, who was present with an elder as a deputation from the First Presbyterian church of Anderson, S. C. His two brothers were also present, the Revs. J. H. and L. H. Wilson. Dr. Wilson was the son of the Rev. James Wilson, and was born in India, where his father was a missionary, in the year 1839, and had just passed his threescore years and ten. The writer has often heard him speak of his departure from India, and the impression made upon his youthful mind by the call of the little Indian boys who followed him to the ship, to come back and preach the gospel to them. He used to say that this was his first call to preach, and he would doubtless have responded to that call, and gone to India with the glad tidings that he loved to preach, but for a wound received in battle, which crippled him for life. In the year 1857 he confessed Christ as his Saviour, and joined the First Presbyterian church of Knoxville, Tenn. At the outbreak of the war between the North and the South he was a student in Tennessee. He responded at once to the call of his country, and enlisted in a Tennessee regiment, served his country gallantly until, after receiving four wounds, he suffered the amputation of a foot, and was disabled for further service. In the year of 1866 he entered the Seminary at Columbia, and was licensed and ordained by Bethel Presbytery in the year 1869. At the same time he was installed pastor of Bethesda church, where he remained until 1886, when he accepted a call to the Abbeville church. These were his only charges. In the year 1886 the degree of D.D. was conferred upon him by Davidson College, of which he was for many years a trustee. Dr. Wilson was a most lovable man, and was a popular preacher and beloved pastor. He commanded the respect, won the love, and inspired the confidence of men. He lived for others, and eternity alone will reveal the service this noble man rendered in the name of his Master. He was one of the crown-jewels of the King. He loved his Master, and was loyal to Christ and his truth, expressing his loyalty to his King by his steadfast adherence to the principles of Christ's kingdom as interpreted and expounded by the standards of the Presbyterian Church. He was a true Southerner, and never for a moment wavered in his loyalty to the cause of the South. His loss will be keenly felt by the

friends who loved him, the Abbeville Presbyterian church that he served so faithfully and lovingly for twenty-three years, the Presbytery of South Carolina, of which he was such a useful member, and by all who ever came within the range of his magnetic influence.

He was a great and good man measured by every standard, intellectual, moral, and spiritual, and has left the world poorer by his departure. But he has finished the work given him to do. He has finished his course, fought the good fight, kept the faith, and has gone to receive from the hands of the Chief Shepherd the waiting "crown of righteousness," the promised "crown of life," and the Amaranthine "crown of glory."

THE FATE OF OLD MINISTERS.

Rev. Henry H. Sweets, Secretary.

In "Success Magazine" for June there appeared an article with this title from the pen of one of the editorial writers of the paper, Charles Samuel Tator.

Mr. Tator has made careful investigation in many churches of the care of the aged and disabled ministers and the needy widows and orphans of deceased ministers. In this article he states his own views concerning their condition and the Church's obligation.

The opening paragraph sounds the key note of the entire article, which is sustained by quotations from needy ministers and men in charge of this work in various churches. It is a sad refrain.

He says: "We would rather not think that in the face of the teachings of Jesus Christ, full in the Church's eye, with threadbare clothes as a shroud, the old ministers of the Church, the Grand Army of the Common Good, are going worn and in poverty to the grave. All the Orient may not have the Gospel preached to them in the next twenty years, but that is the Church's opportunity. That ministers live in want and die in poverty is the Church's shame."

This fact calls forth the only criticism to be made of this article. Mr. Tator, and many others, seem to upbraid the people for their interest in work of home and foreign missions when they so sadly neglect the workers. Oft-times the members of our churches are not to blame for this. Who is the prime factor in arousing the Church to a sense of duty to the unconverted, who is it who pleads with all the earnestness of his soul for more men and more money to complete the work the Master began to do? It is the minister, who, though he realizes that by arousing the people of his church to greater liberality towards the spread of the gospel, his own all too meager salary may suffer, nevertheless pleads with all the earnestness of his soul for these causes.

How different is his attitude when the question of his own salary or of aid for enfeebled ministers comes up. Now he becomes modestly reticent. The people ought to know of these things, but he will not mention them lest he be misunderstood and be considered selfish and self-seeking.

No such timidity should hold him back. To plead for the workers who have worn themselves out in the service of our church, and for their dependent ones is not begging. It is counsel to do the right thing. It is an effort to arouse the Church to a sense of a just